

The DAWN

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ARGENTINA: A. Lupsor, Calle Almirante Brown 684, Monte Grande C.P., 1842 Buenos Aires

AUSTRALIA: Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

BRAZIL: A Aurora, Caixa Postal 77204, Nova Iguaçu, Rio de Janeiro, CEP 26210-970

BRITISH ISLES: Associated Bible Students, 102 Broad Street, Chesham, HP5 3ED, England

CANADA: P.O. Box 1565, Vernon, British Columbia, V1T 8C2

FRANCE: L'Aurore, 45, Avenue de Gouvieux, 60260, Lamorlaye

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Postfach 11 03, 64368 Ober-Ramstadt

GREECE: He Haravgi (The Dawn), 199 Railroad Avenue, East Rutherford, NJ 07073 USA

INDIA: The Dawn, Blessington, #34, Serpentine Street, Richmond Town, Bangalore 560025

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He “Whose Right It Is”

*“Thus saith the
Lord GOD; Remove
the diadem, and
take off the crown:
. . . it shall be no
more, until he
come whose right it
is; and I will give
it him.”
—Ezekiel 21:26,27*

THE LONG CENTURIES OF human sorrow and suffering are referred to in the Bible as a nighttime, which is eventually to terminate in a morning of joy. (Ps. 30:5) Thankfully, a firm basis of hope for the coming new day was provided in the promises of God to the patriarch Abraham, and enlarged upon as they were repeated to his descendants by the holy prophets. The promise to Abraham was that through his “seed” “all the families of the earth” were to be blessed.—Gen. 12:3; 18:18; 22:18

In Hebrews 11:10, we read that Abraham “looked for a city which hath foundations, whose builder and maker is God.” A city is used in the Bible to symbolize a government. The city “whose builder and maker is God” which Abraham looked for would therefore be a divinely appointed arrangement—one befitting the promises which God had given him. It is doubtful that Abraham understood

all the implications of the wonderful assurances God made to him. However, he evidently understood that the promised blessing of all people would come through the agencies of a government in which his seed would in some manner have a prominent part.

This thought is borne out in a prophecy uttered by Abraham's grandson, Jacob, shortly before his death. He said, concerning his son Judah, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:9,10) This prophecy was given while the Hebrew people were in Egypt, where the symbol of the regal right to rule was then a couched lion. The clear implication of the prophecy is, therefore, that from the tribe of Judah there would come a great ruler, one who would establish peace—as implied by the meaning of the title "Shiloh"—and fulfill the promises which God had made to Abraham.

A HOLY NATION

Moses was raised up by the Lord to deliver the Hebrew people from Egyptian bondage, and through him God gave the nation his Law. Faithfulness to that Law would have resulted not only in life for the people, but a wonderfully exalted position for the nation. Concerning this, the Lord said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation.”—Exod. 19:5,6

This high position to be occupied by Israel as a priestly, holy nation was, as God clearly indicated, conditional upon faithfulness to his covenant. He gave the people every possible opportunity to be faithful, exercising great patience with their waywardness and backslidings. Under the leadership of Joshua, they were taken into the land of promise, and for several centuries after his death, were without any earthly ruler. During this period, God raised up judges to deliver them when, as a result of their unfaithfulness, they fell prey to surrounding nations.

Samuel was the last of these judges. While he was filling the office of judge, the Israelites clamored for a king. They wanted to be like the surrounding nations. The Lord yielded to this request, and Saul was anointed by Samuel to be their first king. Saul ruled well for a time, but later proved unfaithful, and David was anointed to succeed him, although he did not do so until the death of Saul.

David was greatly beloved by God, and to him was made a very enduring promise. It was that the right to rule would never be taken from his family—“Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” (II Sam. 7:16) Thus was the royal aspect concerning Abraham’s seed which was to bless all nations still further restricted. Not only would the promised ruler come from the tribe of Judah, but he would be from the family of David.

The Lord used the kingdom arrangements of Israel to be illustrative, or typical, of the much

greater kingdom which would later be established in the hands of the promised Messiah. We read concerning David's son Solomon, that he "sat on the throne of the LORD as king instead of David his father." (I Chron. 29:23) This was true of all the successive kings in David's line. Some of them were faithful to the Lord, and some were not. Regardless, however, God did not wrest the kingdom from David's line.

ISRAEL'S KINGDOM REMOVED

This typical kingdom arrangement continued until the days of King Zedekiah, who was one of several successive wicked kings. It turned out that he was the last, for it was concerning him that the Lord caused the Prophet Ezekiel to write, "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

There is great finality in the statement that the "day is come, when iniquity shall have an end." It is also an indication that the "day" which is said to have come had been foretold, and indeed it had. When God entered into covenant relationship with Israel through the law administered to Moses, he promised to care for them and bless them if they were faithful to him. However, he also warned them of dire punishments if they were unfaithful.

One of these warnings is recorded in Leviticus 26:17-28. Here various punishments are mentioned which evidently refer to their periods of captivity to the Moabites, Midianites, Philistines, and others. After warning of these relatively minor periods of punishment, however, the Lord declares, "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." This "seven times" of additional punishment is mentioned four times.

It is agreed by many students of Bible prophecy that each of the "times" mentioned in this passage is equivalent to a Jewish year of 360 days. In Numbers 14:33,34 and Ezekiel 4:5-8, God provides a basis for computing these prophetic time measurements in which he says that each day should be counted for a year. Seven periods, or times, of 360 days would be 2,520 days. With each day representing a year, this would be a period of 2,520 years.

If, as our text indicates, this long period of punishment upon Israel began when their last king, Zedekiah, was overthrown, it would mean that not until 2,520 years from then could they expect any marked degree of divine favor leading to their liberation as a people. At the time of Zedekiah's overthrow, the nation was taken captive to Babylon, and although permitted to return to their own land seventy years later, they never did regain national independence. Their kingdom, the typical kingdom of the Lord, had come to an end, and while Ezekiel promised that it was only until he come whose right it is, he explains that even then it would not be the same.

THE ROYAL MAJESTY APPEARS

Six centuries after Zedekiah was overthrown, Jesus, Israel's promised Messiah, came. John the Baptist announced his presence, saying, "The kingdom of heaven is at hand." A more correct translation reads, "The royal majesty of the heavens has approached." (Matt. 3:2, *Emphatic Diaglott*) Indeed, Jesus was the royal one whom the God of heaven had promised. He was the seed of Abraham. (Gal. 3:16) He was the Shiloh who was to come from the tribe of Judah. He was the seed of David who was to occupy the throne of David forever.—Acts 15:16

Jesus' disciples had accepted him as the promised Messiah, the Prince of Peace, the great King who was to rule "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) They believed that he would establish his government in Jerusalem, and do it right away. We are not to suppose that they understood fully all that the promised kingdom of the Lord would mean to Israel and to the world. Their chief concern at the time was evidently the liberation of their nation from bondage to Gentile dominion, specifically the Roman Empire. They asked the resurrected Jesus, "Wilt thou at this time restore again the kingdom to Israel?"—that kingdom which was overthrown in the days of Zedekiah.—Acts 1:6

They seemed warranted in such a hope. Had not the Prophet Ezekiel said that the kingdom had been overthrown merely until he would come "whose right it is"? Was not Jesus this one, the rightful one to again occupy David's throne? Indeed, it was Jesus of whom it had been written, "Of the increase of his government and peace there shall

be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”—Isa. 9:7

These things were surely true, but what Jesus’ disciples did not at first understand was that his coming to establish the kingdom would be at his Second Advent, or presence, in the affairs of mankind. Jesus made this clear in a parable. The record is that he spoke this parable “because they thought that the kingdom of God should immediately appear.” (Luke 19:11) The parable was of a “certain nobleman” who went into a “far country to receive for himself a kingdom, and to return.”—vs. 12

The reason Jesus related this parable at that time was because he had just announced to his disciples that he was going to Jerusalem, where his enemies were plotting to arrest him and have him put to death. He let them know that he expected to die, and was voluntarily allowing himself to be killed. They could not understand this. From their human way of reasoning, they wondered how it would be possible for a dead Messiah to establish a powerful kingdom and liberate their nation from its Roman overlords.

The parable of the “certain nobleman” evidently helped the disciples somewhat. From it they gathered that Jesus was going away for a period of time, and that the kingdom would not become a reality until he returned. To them it meant further waiting, and they knew not how long. Being heavy of heart because of deferred hopes, they went to Jesus on the Mount of Olives just a few days before he was crucified, and asked, “What shall

be the sign of thy coming, and of the end of the world?”—Matt. 24:3

It is of critical importance to note the meaning of several words in the questions asked by our Lord’s disciples. The Greek word which is translated “coming” literally means “presence.” The word rendered “world” means “age,” and also has a specific Jewish meaning of “Messianic period.” The Greek word here translated “end” is also interesting—it denotes “entire completion.”

The disciples really asked Jesus, “What shall be the sign of your presence, when, as the nobleman of the parable, you return to establish your kingdom, and what will be the sign that the time has come for the entire completion of the Messianic period?” They believed Jesus was the Messiah. They realized there was a purpose for his being with them at that time. However, since he was going away and returning later they now began to appreciate the fact that the Messianic age, or period, was to be connected with his second “presence.” They further saw that his presence would continue until the completion of the Messianic period.

Jesus’ answer to these questions is most enlightening. Among the signs he outlined, which would give evidence of his Second Presence and mark the time for the forthcoming completion of the Messianic purpose of blessing all the families of the earth, was a period of “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” This tribulation, Jesus said, would be so severe that “except those days should be shortened, there should no flesh be saved.”—Matt. 24:21,22

No one, unless inspired by God, could have foretold so accurately what is facing mankind today, and causing the hearts of people everywhere to be filled with fear. The possibility of the human race being totally destroyed is now a known fact throughout the world. Luke's report of Jesus' reply to the disciples' question quotes Jesus as saying that there would be upon the earth "distress of nations, with perplexity," and that "men's hearts [would be] failing them for fear."—Luke 21:25,26

"TIMES OF THE GENTILES"

Especially significant in Luke's report of the signs which Jesus outlined to the disciples in answer to their questions pertaining to the time of his Second Presence and the completion of the Messianic purpose, is the statement, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Jerusalem here stands for the nation of Israel and their people, who were at that time under bondage to Rome.

They were already being trodden down—that is, they were a subject nation, and had been, as we have seen, for six centuries. Jesus said that this would continue until the "times" of the Gentiles be fulfilled. The Greek word translated "times" denotes a fixed period of time. It corresponds, we believe, to the seven "times" of 2,520 years of punishment upon the Jewish nation to which we have already referred, spoken of in Leviticus 26. The ending of these "times," we further understand, as well as related historical events, point us to A.D. 1914.

Jesus indicated that the end of the times of the Gentiles would bring about a changed status with respect to the Jewish people, and that this would be one of the signs of his presence. Historically, it was as a direct result of World War I, which began in 1914, one of the outcomes of which was the Balfour Declaration made in 1917, that Israel regained their statehood in 1948. They are no longer a people without a homeland, and without an independent government. They are no longer a subject people, “trodden down” by Gentile empires.

There is another aspect of Jesus’ prophecy which is equally important—the Gentile aspect. The Jewish nation was to be trodden down until the times of the Gentiles would be fulfilled. This would indicate that the time of Israel’s national subjugation would be a period during which Gentile nations would be permitted to exercise an unhindered rulership, and by God’s ordering. The Apostle Paul said, “The powers that be are ordained [ordered] of God.”—Rom. 13:1

BEGAN WITH BABYLON

Paul evidently based his assertion on a statement which the Prophet Daniel, speaking for God, made to King Nebuchadnezzar of Babylon. It was during the reign of Nebuchadnezzar that Judah’s last king—that “wicked prince of Israel”—was overthrown and the nation taken captive into Babylon. This Gentile king had a dream in which he saw a human-like image having a head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In the dream, the king saw a stone cut out of a

mountain without hands. This stone smote the image on its feet, causing it to fall, and then ground it to powder. Then the stone grew until it became a great mountain which filled the whole earth.—
Dan. 2:31-45

The Prophet Daniel interpreted the dream for the king, telling him that the “God of heaven” had given him a kingdom. (vss. 37,38) Here, at the very time that Israel lost its independence, and to the Gentile king who subjugated them, God gave dominion as the first of a long line of Gentile rulers and successive empires until the times of the Gentiles should end. Daniel explained to the king of Babylon that others would arise, as represented by the silver, brass, and iron of the image which he saw in his dream.

Historically, these were Medo-Persia, Greece, and Rome. Then came the divisions of the Roman Empire, as depicted in the toes of the image. Thus the image prophecy reached down to the time of just over a century ago. At that time, just prior to World War I, these “toes,” represented in the various states of Europe, as governed by hereditary ruling houses, still constituted part of the Gentile dominion given to Nebuchadnezzar.

Concerning the stone smiting the image on its feet, Daniel said, “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, . . . and the stone that smote the image became a great mountain, and filled the whole earth.” (vs. 35) Babylon as an empire fell when conquered by the Medes and Persians. The Medo-Persian Empire crumbled when overthrown by Greece. Likewise, the Grecian Empire fell when

conquered by Rome. Finally, the Roman Empire was divided into the many states—"toes"—of Europe.

However, Daniel declares that the gold, silver, brass, and iron image was broken to pieces together, or at the same time. This denoted that the image was not so much a picture of individual Gentile kingdoms or governments, but of something which was common to a certain succession of Gentile powers, beginning with Babylon in the days of Nebuchadnezzar, and ending in the days of divided Rome. What was common to all is that which was stated to Nebuchadnezzar by Daniel: "The God of heaven hath given thee a kingdom. . . . Thou art this head of gold."

This indicates that Babylon became the head of gold only when the "God of heaven" gave permission to rule. Indeed, Babylon existed long before this, but not as the head of gold. This same ordering, as Paul describes it, carried through to Babylon's successors. Its true meaning was understood by Jesus and the apostles, but later it was distorted, and claimed as "the divine right of kings." This divine right of kings philosophy held sway in Europe until it was destroyed as a result of World War I.

Just as Babylon existed prior to receiving authority to rule from the "God of heaven," there are still Gentile governments in Europe even now, some 100 years after 1914. However, they are no longer upheld by the divine right of kings philosophy. That philosophy, which was common to all the Gentile governments involved in the symbolic image seen by Nebuchadnezzar in his dream, has perished. Today's rulers of the remnants of the "toes" of the

image exercise, for the most part, minimal authority and power in world affairs, and none claim any longer to be ruling by divine right.

It is no coincidence that the same circumstances, and beginning at the same time, which brought the downfall of the divine right of kings, also led to the national independence of Israel little more than three decades later. These events of historical fact provide a solid basis for the conclusion that we have seen the fulfillment of the sign given by Jesus—“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” It is true that all the promises pertaining to the restoration of Israel are not yet fulfilled, and the Gentile nations are still trying to prevent a complete collapse of their social order. However, the prophecies we have cited point out merely the beginning of the events to which they apply, not their completion. Indeed, what marvelous events have already occurred since the end of the long period of the “times of the Gentiles.”

HE “WHOSE RIGHT IT IS”

These events, particularly those encompassing the past one hundred years, provide many indications that the climax of God’s Messianic purpose is at hand, and the exalted Jesus—the one “whose right it is” to rule Israel and all nations—is invisibly present. On one hand, through him are being fulfilled such prophecies as Psalm 2:9, which, referring to Gentile kingdoms, says, “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” On the other hand, as the one “whose right it is” to rule, he has

directed the process by which Ezekiel 20:33-38 is being fulfilled. In this prophecy concerning dispersed Israel, the Lord says, “Surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.”—vss. 33,34

Much fury, in particular the persecution culminating in the Holocaust, was required to uproot the people of Israel from the countries in which they lived, and to cause them to long for and return to the Promised Land. Even now, however, these are, in many cases, looking to their own strength and do not know that it has been their Messiah who has overseen their progress as a nation. As verse 35 of this prophecy states, while they have been brought into their own land, they are still in the “wilderness of the people.”

The people of Israel, although no longer a subject nation, are in much the same confusion politically and economically as the rest of the world. The same “perplexity” and “fear” that fills the hearts of the Gentiles plagues them also. (Luke 21:25,26) However, this will not always be so, for God’s ultimate purpose is to bring them into “the bond of the covenant.”—Ezek. 20:37

This is the New Covenant which the Lord has promised to make “with the house of Israel, and with the house of Judah,” in which he will write his law “in their hearts,” and “in their inward parts.” (Jer. 31:31-34) The Apostle Paul explains that this covenant will be made when the Deliverer

comes out of Sion, and turns away ungodliness from Jacob.—Rom. 11:26,27

Sion, or Zion, is used in the Scriptures to symbolize the spiritual phase of the Messianic kingdom in which Jesus is the chief ruler. “Yet have I set my king [the one whose right it is] on my holy hill of Zion,” declares God. (Ps. 2:6) In Revelation 14:1, a hundred and forty-four thousand are shown with Jesus on Mount Sion (Greek for Zion). These are Christ’s faithful followers of the present Gospel Age. This spiritual ruling company is again pictured in Obadiah 21, where the prophet says that he saw “saviours . . . come up on mount Zion,” and adds, “the kingdom shall be the LORD’S.”

Already, the one to whom “all power” was given “in heaven and in earth” is set upon the symbolic hill of Zion. (Matt. 28:18) His faithful footstep followers of this age are in process of being gathered with him. The first to receive the blessings of the kingdom through the completed Christ, head and body, will be a faithful remnant of the Jews, those who recognize Jesus as their Messiah and say, “Blessed is he that cometh in the name of the Lord.” (Matt. 23:39) This remnant—including the resurrected Ancient Worthies of old, who will help instruct the people—is to constitute the beginning nucleus of those with whom God will establish his New Covenant and bless.

These blessings will then flow out and expand until all Israel and the rest of mankind are brought to rest and peace in the Lord, and to perfect human life—contingent upon heart obedience to the righteous laws of the kingdom. As we have seen, this glorious consummation of the Messianic purpose is

near. Already the preliminary work is in process. The old and selfish order of fallen man is crumbling. Israel is being assembled and made ready, even though it is still in a measure of unbelief and amid great trouble. To use Paul's language, they will soon be "received." He says, "What shall the receiving of them be, but life from the dead," for the people of Israel, and eventually, for all mankind. (Rom. 11:15) Let us, then, rejoice that he has come "whose right it is," and that soon "his government and peace" will know no end.—Isa. 9:7 ■

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to their family and friends in the loss of these dear ones.

Sister Becky Grudzien, Phoenix, AZ—June 4. Age, 57

Brother John Pearson, Los Angeles, CA—June 5. Age, 60

Sister Esther Marten, West Suburban, IL—June 8. Age, 87

Brother Johnny Hasty, Boaz, AL—June 9. Age, 83

Sister Sandy Boulware, Phenix City, AL—June 12. Age, 71

Brother William "Dick" Anderson, Grand Rapids, MI—June 13. Age, 79

Sister Laura Jacobsen, Wilmington, DE—June 13. Age, 102

Glorify God with Your Body

Key Verse: “*What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?*”
—*I Corinthians 6:19*

Selected Scripture:
I Corinthians
6:12-20

THE HEAVENLY FATHER requires that his chosen people of the present age, the consecrated followers of Christ, be continually loyal and love him supremely. These have been given a “new mind,” which at the present time is dwelling in the old body of flesh. This body is what is referred to in our Key Verse as “the temple of the Holy Spirit,” and it is to be maintained as a holy sanctuary. Every faithful, consecrated child of God is thus considered a “residence” for the Heavenly Father and his son Jesus Christ, through the indwelling power and influence of the Holy Spirit.

There are certain requirements to be met in keeping ourselves in the proper condition to be God’s dwelling place. As we desire to walk in God’s ways, we must show an appreciation for his greatness, understand our own insufficiency without his guidance, and then show our love and respect for his gracious help. We must look away from our own thoughts and plans, and allow our minds to dwell on the grandeur of God’s character, and the wisdom of his leadings. This will cause us to have a proper reverence for the Lord and his divine arrangements.

“The fear of the LORD is the beginning of wisdom.” (Prov. 9:10) The word “fear” in this verse means “reverence.” Supreme reverence for God is one of the key elements needed in order to have his Spirit dwell within us. Since this is considered the “beginning” of wisdom, it implies that as our reverence for God grows, so will our wisdom, especially as we come to know more and more of his character.

Reverence is very important in our dealings with, and service for, the Heavenly Father. This is pointed out to us in Deuteronomy 10:20, which states: “Thou shalt fear [reverence] the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.” In another scripture, we are told, “Fear [reverence] God, and keep his commandments: for this is the whole duty of a man.” (Eccles. 12:13) These words show the seriousness of living a life that is pleasing to the Heavenly Father. Having such reverence requires that we keep our heart and motives as pure as possible. “Keep thy heart with all diligence; for out of it are the issues of life.”—Prov. 4:23

Another important point to remember from our Key Verse is that it speaks of our body from the standpoint of a new relationship in Christ. God no longer counts our body as the “temple” of the fallen human flesh and its many weaknesses and failings. Rather, he reckons us as a “new creature . . . in Christ.” (II Cor. 5:17) To attain this condition, God has made provision that our fallen flesh is “covered . . . with the robe of [Jesus’] righteousness.—Isa. 61:10

Because we are “covered” with the Savior’s robe of righteousness in no way means that we have nothing more to do. We must live our life in a manner that is consistent with the character of Jesus—the one by whom we have been covered with the merit of his blood. We are to love God with all our heart, mind, and strength. Our time, talents, influence, means, and all that we have, belongs to God, to be used to his honor and glory. We must also “love one another,” and if so doing, “God dwelleth in us,” as the temple of his Holy Spirit.—I John 4:12 ■

Love Builds Up

Key Verse: *“Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.”*

—*I Corinthians 8:9*

Selected Scripture:
I Corinthians 8

the subject of love as shown in the words, “[Love] suffereth long, and is kind; [love] envieth not; [love] vaunteth not itself, is not puffed up; . . . Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. [Love] never faileth.”—I Cor. 13:4,6-8

In today’s lesson, contained in I Corinthians 8, the Apostle Paul uses an example from his day to illustrate the importance of love. Under the old Law Covenant arrangement, the Jews were commanded to observe certain ordinances with regard to the food they ate. In particular, certain foods were forbidden to be eaten. Paul explained that once a follower of the Law came into Christ, they need not follow these rules any longer. They were now free from such “bondage” and had “liberty in Christ.” Yet, as Paul says in our Key Verse, this liberty was not to be used if it might stumble others. In such cases, love was to be the overriding factor. As he states

LOVE IS MOST CLEARLY defined in the Scriptures by its actions. The Bible speaks concerning acts of kindness, giving of alms to those in need, and general good will to men. Even among those in the world, many are genuinely moved by charitable causes and act generously as a result. We are reminded of the Apostle Paul’s discourse on

in verse 1, “Knowledge puffeth up, but [love] edifieth.”

The importance of love to the follower of Christ cannot be overemphasized. In order for us to have such a disposition each day, we must be diligent in “bringing into captivity every thought to the obedience of Christ.” (II Cor. 10:5) To the extent we strive to keep our hearts and thoughts obedient to Christ’s example of love, there will be no room for evil thinking toward others. To attain such a high standard requires much effort and practice. Paul tells us, “Be careful to maintain good works. These things are good and profitable unto men.”—Tit. 3:8

As children of God, the development of love is not only to be deemed our first responsibility and privilege, but also a continual one each day of our walk. Indeed, it will be the culmination of our privileges on this side of the veil. We must therefore keep before our hearts and minds such admonitions as: “Let brotherly love continue,” and “Honour all men. Love the brotherhood.” (Heb. 13:1; I Pet. 2:17) Brotherly love has at its core the quality of friendship, so we are also reminded: “A friend loveth at all times.” (Prov. 17:17) As our minds become enriched in these important principles of love, we will come to the realization that our words and actions also should be those of love, kindness, and consideration toward all, “especially unto them who are of the household of faith.”—Gal. 6:10

In the book of Jude, we read, “Ye, beloved, building up yourselves on your most holy faith.” (vs. 20) This is important, as it indicates that our character, embodied in the quality of love, must be “built” upon a firm foundation of faith, the “faith which was once delivered unto the saints.” (vs. 3) Thus equipped, we are to follow obediently our Lord’s words, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.”—Matt. 22:37-39 ■

Overcoming Temptation

Key Verse: *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”*
—I Corinthians 10:13

Selected Scripture:
I Corinthians
10:12-22

ing experiences to come to us. He even supervises these things, as borne out in our text. In none of this, however, does he ever entice us toward sin.

Satan is the true tempter of mankind to do evil, endeavoring to snare into wrong paths and wicked conduct. He also is the enemy of the followers of Christ,

AT FIRST GLANCE, WHEN we read the words of our Key Verse concerning temptation, we might get the thought that God is the source of enticements to be led astray or do something wrong. However, we know this cannot be a correct thought based on the words of James 1:13. This verse reads: “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.” God does not tempt “with evil.” Another meaning attached to the word “tempt” is to “try,” “test,” or “prove.” It is in this sense that temptation is spoken of in our Key Verse. God does, indeed, prove us and allow try-

and tries to draw us under his influence through our fallen human nature. As we see from the words of our text, however, the Heavenly Father is continually watching over us. He will help to keep us from falling if we are submissive to his leadings and are striving to be pleasing to him in all things.

To put on the character of Christ requires that we transform our minds from the fleshly to the spiritual. This transformation necessitates much in the way of testing and proving, and at times even “fiery trials,” so that our faith and depth of consecration can be fully ascertained before God. With this must come the realization that there is nothing of eternal value on this earth, or in our flesh, which we should desire. Paul said, “Set your affection on things above, not on things on the earth.”—Col. 3:2

In the next verse, we are told that our “life is hid with Christ in God.” (vs. 3) Our life is “hid with Christ” in the sense that the Heavenly Father’s plan for our testing and proving is being accomplished upon the basis of the ransom merit of Christ, which has justified us. By God’s grace “he hath made us accepted in the beloved.” (Eph. 1:6) Being thus accepted, we can claim the promise—“Now are we the sons of God.” (I John 3:2) In the next verse, John continues, “Every man that hath this hope in him purifieth himself, even as he is pure.” To benefit properly from the trials spoken of in our opening text, and to resist the temptations of the Adversary to sin, we must continually purify our hearts and minds, cleanse our conduct, and take heed to the “doctrine of Christ.”—II John 9

There is a direct relationship between faithfulness under trial, and sharing with our Lord Jesus in his future kingdom for blessing the human family. It is by our trials and testings at the present time that we are learning to become merciful and sympathetic high priests. Much mercy and sympathy will be necessary in the next age as mankind is gradually brought back to perfection of mind, heart, and character. ■

Seek the Good of Others

Key Verse: “*How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.*”
—*I Corinthians*
14:26

Selected Scripture:
I Corinthians
14:13-26

Wilson’s Emphatic Diaglott are rendered as follows: “We should bear each other in mind, for an incitement of love and good works.”

The apostle’s thought is that the desire to encourage each other in the direction of “love and good works” should be the object of Christian fellowship, and the purpose for which the followers of the Master bring themselves together. Indeed, we cannot encourage one another unless we are associated together. In another place we are told,

WHEN CONSIDERING THE

words of our Key Verse, our attention is drawn to the importance of meeting with others “unto edifying,” for the purpose of mutually helping and encouraging the body of Christ. This is further brought to our attention in these words: “Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” (Heb. 10:24,25)

The words of verse 24 from

“Gather my saints together unto me; those that have made a covenant with me by sacrifice.” (Ps. 50:5) Although the ultimate “gathering together” of the saints will be beyond the veil, even now we have the privilege of fellowship with those of “like precious faith.”—II Pet. 1:1

We all need the help and encouragement that comes from fellowship “unto edifying.” In Ephesians 4:4-6, Paul reminds us of the spirit of oneness which should motivate our fellowship together. He first says, “There is one body”—Christ, the head, and we, his body members. There is “one Spirit”—the Holy Spirit, which guides us. There is “one hope of your calling”—the hope of being faithful even unto death. There is “one Lord”—our savior Christ Jesus. There is “one faith”—faith in the ransom merit of Jesus. There is “one baptism”—a baptism, or immersion, into Christ. Finally, there is “one God and Father of all”—our loving Heavenly Father, who is “above all.”

In the verses quoted earlier from Hebrews 10:24,25, the Apostle Paul makes another important statement. He tells us that our assembling and fellowship with one another, for the purpose of provoking unto love and good works, is increasingly essential as we “see the day approaching.” This “day” may be a time to come in which the Lord’s people, because of conditions in the earth, will not have the opportunity to assemble together. It also may be the “day” for each of us individually when we may not, due to health or other circumstances, be able to meet together with one another. Regardless of what the “day approaching” might be, let us now be actively engaged in working together “unto edifying,” remembering the wisdom of these words: “Whatsoever thy hand findeth to do, do it with thy might.”—Eccles. 9:10

Jesus set a perfect example for us with regard to our lesson. Always in his fellowship with the disciples he sought to provoke them in a positive manner toward love and good works toward one another and for God. May we also be thus motivated. ■

“A Faithful Saying”

“It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us.”

—II Timothy 2:11,12

PAUL’S SECOND LETTER

to Timothy was written in prison at Rome, most likely just before his death. He had reached the end of the narrow way of sacrificing and suffering, and was quite ready to be “offered up,” or to complete the offering which he began when it was pointed out to him by Ananias “how great things” he would be called upon to suffer for, and in the name of, his Lord. (Acts 9:16) He had admonished others to present their bodies a living sacrifice, and he had never held back from offering his own. (Rom. 12:1) He had fully developed in his being the “mind of Christ.” By looking at his experiences and the example of faithfulness he provided, we can be greatly assisted as we strive to develop that same mind.

From the beginning of his walk in the narrow way until the very end, which he had now reached, Paul had never wavered. As a Christian soldier, he

had fought the good fight, and he had kept the faith. An important part of that faith was his confidence in the promises of God—those promises which Paul refers to in our text as “a faithful saying”—which assured him that if he suffered and died with Jesus he would be rewarded with the high honor of living and reigning with him. That is why he could write with such assurance that a “crown of righteousness” was laid up for him which the “Lord, the righteous judge” would give to him at “that day,” and not to him only, but “unto all them also that love his appearing.”—II Tim. 4:7,8

Paul had such implicit confidence in that faithful saying that he did not permit anything to swerve him from his course of self-sacrifice, no matter how much toil and suffering might be involved. We have an inspiring example of this on the occasion when brethren in the Lord endeavored to dissuade him from going to Jerusalem because the Holy Spirit had testified that “bonds and afflictions” awaited him there.—Acts 20:22,23; 21:10-14

One less resolute in his determination to lay down his life in keeping with the terms of his consecration would gladly have taken the advice of his brethren and stayed away from Jerusalem. It was the Holy Spirit that had testified as to what could reasonably be expected. However, Paul did not agree with his advisers. Possibly he remembered the time when Jesus was likewise warned against going to Jerusalem where his enemies were plotting to arrest and kill him.

In Jesus’ case, the Holy Spirit had also testified what to expect. The testimony was not as direct as

it was with Paul, but none the less definite. It had been given through the Prophet Daniel in connection with the "seventy weeks" which had been determined upon Israel, and that the Messiah would be cut off in the midst of the last of these "weeks," or seven-year periods.—Dan. 9:25-27

From this prophecy, Jesus knew that the time had come for him to give his life for the sin of the world caused by Adam's disobedience in Eden and, therefore, that it was the Lord's will for him to go to Jerusalem where his enemies could lay hold upon him and put him to death. When Peter said, "Be it far from thee, Lord," Jesus instantly recognized an effort on the part of Satan to thwart the divine purpose in his coming to earth. Jesus replied to his beloved disciple, "Get thee behind me, Satan: . . . thou savourest not the things that be of God, but those that be of men."—Matt. 16:22,23

Peter was expressing the fallen human viewpoint of self-preservation, whose author is Satan, rather than the divine principle of sacrifice. This selfish perspective has motivated mankind almost entirely since the fall, and has led to untold suffering by millions. When Jesus seemingly addressed Peter as "Satan," it was merely from the standpoint that he was unknowingly expressing a desire which had its origins in the deceptive influences of the great Adversary.

Returning to Paul's experience, it is not clear from the record just why he was so convinced that it was the Lord's will for him to go to Jerusalem on this occasion. We may be sure, however, that he was not acting presumptuously. As matters turned out, it was his experience in Jerusalem which resulted

in his being taken to Rome under protective custody by the Gentiles.

The point to be emphasized here is that Paul did not decide against going to Jerusalem simply because the Holy Spirit testified that bonds awaited him there. Under the circumstances, the obvious conclusion to be reached by human reasoning would have been that the Lord did not want Paul to go to Jerusalem. However, this illustrates the possibility of interpreting the providences of God incorrectly, and to favor the inclinations of the flesh to avoid trouble.

Paul, however, was not guided by human reasoning. He was convinced that the Lord wanted him to visit Jerusalem at this time, so he interpreted the Holy Spirit's testimony as being a test of his fidelity and of his determination to fulfill the terms of his covenant of sacrifice. He said to his well-meaning but ill-informed advisers, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

FAITHFULNESS LED TO DEATH

Paul was seized by a mob at Jerusalem and, but for the intervention of Roman soldiers, would have been killed by the Jews. He was arrested and became a prisoner. Two years later, still as a prisoner, he had a long and much interrupted journey to Rome, during the course of which he suffered "perils in the sea" and of the land. (Acts 21-28; II Cor. 11:25-27) Reaching Rome, he continued to be a prisoner for at least another two years, although

he was granted the privilege of living in “his own hired house.”—Acts 28:30,31

It is inspiring to read the account of Paul’s experiences of being brought before kings, traveling from place to place, witnessing to prison guards, being attacked by mobs, and faithfully preaching the Gospel wherever he went. This he did without regard to how much it must have seemed “out of season” for him to let his light shine. (II Tim. 4:2) How often when reading these thrilling accounts do we take into consideration the physical hardships involved, the inconveniences experienced, the heartaches and the loneliness entailed in the conduct of such a faithful ministry? How many of us today would be willing voluntarily to follow a similar course of privation and hardship?

There is always the danger of interpreting the Lord’s will in terms of which course in life will contribute most to our comfort, and result in the least hardship and privation. Indeed, God’s will for any one of us might well result, at times, in experiences which are pleasant to the flesh, even as his will at other times might also lead to great sacrifice and suffering. The deciding factor, however, should not be how the flesh will be affected, but what the Lord wants us to do, and that decision must be reached through the guidance of his Word.

THE WAY OF SACRIFICE

We may be sure that Paul based his decisions upon the teachings of the Word concerning the privilege of the consecrated to suffer and to die with Jesus, inspired with the hope of living and reigning with him. The faithful “saying” he refers to in our

text is in reality a teaching, or doctrine. It translates the Greek word *logos*, which literally means “word.” Paul is not referring to any single statement or quotation, but to the general teaching of the Bible on this subject, a teaching which is clearly set forth in both the Old and New Testaments.

It is a “faithful” teaching, or as the Greek text puts it, “trustworthy.” We can have confidence in these promises of God, for he himself is faithful, declares the apostle. (Heb. 10:23) To Paul the promises of God were so sure, and they set before him such a radiant joy, that he was given strength, even as Jesus was, to endure the cross and despise the shame, which his course of faithfulness brought upon him. (Heb. 12:2) Having full assurance in God’s promises he counted his afflictions as “light” and of momentary duration when compared with the “eternal weight of glory” assured by the faithful saying.—II Cor. 4:17,18

FORETOLD IN THE OLD TESTAMENT

The faithful saying, or teaching—that those who suffer and die with Jesus shall live and reign with him—began to be set forth by God in the Old Testament. This was done first by types and shadows contained in the Tabernacle and its services, and later through the testimony of the prophets. It has long been recognized that the sacrificial services of the Tabernacle in a general way pointed forward to the sacrificial phase of Jesus’ ministry.

However, certain of those typical sacrifices also foreshadowed the fact that the followers of Jesus would have the privilege of laying down their lives as joint-sacrificers with him. This was especially true of the Atonement Day *(Continued on page 36)*

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(Continued from page 31) sacrifices which were offered yearly on the tenth day of Israel's seventh month. The animals offered for atonement on this Day of Atonement were a bullock and a goat—the bullock being offered first.

In keeping with God's instructions, the bullock was slain. (Lev. 16:11) Its fat was burned on the brazen altar in the Court. (vs. 25) Coals of fire from this altar, together with incense, were taken into the Holy, where the priest put the fire on the golden altar located there, and sprinkled the incense upon it. (vss. 12,13) The blood of the bullock was taken into the Most Holy and sprinkled "upon . . . and before" the mercy seat. (vs. 14) The carcass of the bullock was taken "without the camp" and burned, creating, presumably, a stench in the nostrils of the Israelites encamped around the Tabernacle. (vs. 27) Then the Lord's goat was sacrificed. In the same manner as the bullock, its blood was sprinkled "upon . . . and before" the mercy seat in the Most Holy.—vs. 15

This entire Atonement Day service might have remained merely an interesting story without special concern for us but for the fact that the Apostle Paul in Hebrews 13:10-13 refers to it, telling us that Jesus "suffered without the gate." This speaks to the fact that Jesus was not only crucified outside of the gate of Jerusalem, but suffered as an outcast from the social and religious systems of that day. Paul then invites us to go "unto" Jesus, "without the camp, bearing his reproach."

In Paul's reference to this typical lesson of the Tabernacle, he leaves no doubt as to the particular service he has in mind, for he mentions the fact of

the blood being taken into the Most Holy for sin. There was no other service in which this was done (Heb. 9:7), and in which the carcasses of the animals, whose blood was thus used, were burned outside the camp. Since there were only two animals thus sacrificed in the service, the conclusion is clear, based on Paul's testimony, that the typical bullock represents Jesus, and the Lord's goat represents the church, Christ's footstep followers.

What an accurate illustration this is of what was taught by Jesus and the apostles. The bullock and the goat both experienced the same treatment. On the occasion when two of the disciples requested to sit one on Jesus' right hand and the other on his left hand in the kingdom, he asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22) In other words, the Master pointed out to them that if they expected to live and to reign with him, they would have to suffer and die with him.

"LIKE ONE OF THE PRINCES"

The faithful saying, or teaching, concerning the rich reward which will be given to those who suffer and die with Jesus, is beautifully set forth in Psalm 82:6-8. In this prophecy, the footstep followers of Jesus are referred to as "gods." Jesus himself quotes this text and applies it to those "unto whom the word of God came." (John 10: 35) In this reference, Jesus also reminds us that "the scripture cannot be broken." It is a faithful saying upon which we can depend. Indeed, the Word of God was provided especially for Christ's followers of

this Gospel Age. Knowing this, Jesus said, in a reference to his disciples, "I have given them thy word."—John 17:14

It is certain, then, that the "gods" referred to in Psalm 82:6-8 are the followers of Jesus, here spoken of prophetically. Concerning them, the Lord declared, "I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes." It may seem strange that gods should die like men, and fall like one of the princes, especially since they are called the "children of the most High." However, the fact that they do "fall" like prince Jesus is one of the evidences that they are the sons of God. Perhaps Paul had this very passage in mind which, like the entire record of the Old Testament, was dictated by the Holy Spirit, when he wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: . . . if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16,17

Indeed, these "gods" die. As the world looks on, they see nothing in their life of sacrifice essentially different from the manner in which all mankind is dying. Any difference the world might see is not, as a rule, considered commendable. Rather it is the reverse, as illustrated by the stench which arose from those typical carcasses burning outside the camp. These "gods" lay down their lives in the service of their Heavenly Father, letting their light shine. The darkness hates the light, however, and the sacrifices of the light-bearers are often considered unnecessary and fanatical.

This, however, is not the viewpoint of our Heavenly Father, for “precious in the sight of the LORD is the death of his saints.” (Ps. 116:15) The Hebrew word here translated “precious” means “valuable.” In I Peter 1:19, we read about the “precious blood of Christ” by which we were redeemed. Here the Greek word translated “precious” also means “valuable.” It is not difficult to understand that Jesus’ work of sacrifice, as illustrated by his shed blood, was valuable, but it is almost staggering to our faith to read that our Heavenly Father looks upon our sacrifice in the same way.

Paul understood this viewpoint of the faithful saying. That is why he wrote in Romans 6:10,11, that we should “reckon” ourselves to be dead “unto sin” in the same manner as Jesus “died unto sin,” and we know that this was as a sin offering. Earlier in this chapter, in verse 5, Paul explains that we are “planted together in the likeness” of Jesus’ death, and in these later verses he is merely providing the details as to what is involved in that “likeness.”

Certainly, however, we have no merit, or no life of our own which could be considered valuable in God’s sight. It is only valuable because “the life” we “now live” is the one we receive through faith in the shed blood of the Redeemer. (Gal. 2:20) Since God authorizes us to reckon the matter thus, let us rejoice the more in the faithful saying, and endeavor daily to be loyal to our covenant of sacrifice.

TO REIGN WITH HIM

The full beauty and sequence of the faithful saying recorded in Psalm 82:6-8 is somewhat hidden

by an inconsistency in the translation of the Hebrew word *elohim* as “God” in the 8th verse. *Elohim* is the plural form of the word, and is properly translated “gods” in the Lord’s statement, “I have said, Ye are gods.” It is these “gods,” these mighty ones, these “children of the most High,” who “die like men, and fall like one of the princes.” It is clearly these same ones, having been faithful unto death, who, in the 8th verse, are bidden to “Arise, . . . judge the earth: for thou shalt inherit all nations.”

There seems to be no good reason for breaking up this logical sequence of thought by translating *elohim* in the singular, as it appears in verse 8 of the *King James* translation. In addition, who could be bidding God to “Arise,” and from what condition? The “gods” of verse 6 are shown as dying, as falling, being “planted together in the likeness” of Christ’s death. The faithful saying of the Scriptures is that those who thus suffer and die with Christ, shall live and reign with him. How appropriate that this thought is borne out, using the correct plural rendering of *elohim*, in the statement, “Arise, O gods, and judge the earth: for thou shalt inherit all nations.”—Ps. 82:6-8

Since it was Jesus who identified this prophecy as applying to his footstep followers, he may well be the “I” who, in verse 6, declares prophetically, “Ye are gods.” It could also be Jesus who is bidding his faithful body members to “Arise,” and “inherit all nations.” This would be in keeping with his statements in Revelation 2:10,26,27, and 3:21: “Be thou faithful unto death, and I will give thee a crown of life,” and “He that overcometh, . . . to him will I give power over the nations: And he shall

rule them with a rod of iron.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Indeed, these come forth in the “first resurrection” to live and reign with Christ a thousand years.—Rev. 20:4,6

GLORY TO FOLLOW

Peter reminds us that the faithful saying, or teaching of the Lord concerning the “better sacrifices” of this age, and the exaltation to which they lead, was testified by the Spirit through the prophets. He speaks of it as “the sufferings of Christ, and the glory that should follow.” (I Pet. 1:11) When Peter was with Jesus in the flesh it was very difficult for him to be reconciled to the viewpoint that one should suffer for doing good. With the coming of the Holy Spirit at Pentecost, however, he grasped the true significance of this phase of God’s plan, both as it related to Jesus and also the fact that we have the privilege of suffering with him.

The glory that should follow faithfulness in suffering and dying with Jesus is what the “exceeding great and precious promises” meant to him—those promises whereby we will be “partakers of the divine nature,” if we remain steadfast unto the end. (II Pet. 1:4) Like Paul, Peter considered these promises to be faithful sayings upon which the followers of the Master can depend. They encouraged and inspired him to faithfulness, knowing that “even hereunto” he was called, “because Christ also suffered for us, leaving us an example, that ye should follow his steps.”—I Pet. 2:21

“THIS ONE THING I DO”

Paul was inspired and encouraged by the “faithful saying” from the beginning to the end of his ministry. During his first imprisonment in Rome, he wrote to the Philippian brethren about it, saying to them that he counted everything else in life as “loss” compared with the prospect of winning Christ and being a joint-heir in his kingdom. It was perfectly clear to him, however, that the attainment of such high glory with his Lord was possible only through “fellowship” in his sufferings, and being made “conformable unto his death.”—Phil. 3:7-14

At this point in his Christian life, Paul did not deem himself to have fully attained that for which he had been “apprehended of Christ Jesus.” He had not yet reached the end of the way, and therefore did not consider that his trial period was over. Earlier, Paul had admonished the Galatian brethren not to become “weary in well doing.” (Gal. 6:9) He had written to the Corinthian brethren that anyone too sure of his standing should “take heed lest he fall.” (I Cor. 10:12) Paul knew that he too was a man of “like passions” as the brethren to whom he wrote. (Acts 14:15) Since he did not believe that the time had yet come to take off the “harness,” he was not in a position to express himself too confidently.—I Kings 20:11

Paul did not intend to relax his effort. Whether the remaining time of his earthly ministry was long or short, he was determined to apply himself wholly to this “one thing” of running toward “the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:13,14) In doing this, he said he would keep his body under, and “bring it into subjection: lest

that by any means, when I have preached to others, I myself should be a castaway.—I Cor. 9:27

He had served long and faithfully, and at the cost of much weariness, hardship, persecution, and suffering. Now perhaps the most severe test of all was upon Paul. Many of the brethren with whom he served, and who could have been such a comfort to him in this hour of need, had turned against him—fearing, perhaps, that identity with Paul would lead to their own imprisonment and death.—II Tim. 1:15

We do not know all the details of the trial through which the apostle was passing. It is evident, however, that at the time he wrote this epistle he had already learned definitely that he would be executed. He had said earlier in his Christian life that he was willing to die in Jerusalem for his Master, but he was not killed, for Roman soldiers were there and rescued him. Now it was different. The servants of Rome were prepared to take his life, rather than save it. The end was certain, but Paul had not wavered. I am “ready to be offered,” he wrote, for “the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.”—chap. 4:6,7

Had the apostle held back in the face of this final test, he could not have written so confidently. He had passed all the tests up to this point, and had not wavered in his “good fight of faith.” (I Tim. 6:12) He was ready to be given “the victory through our Lord Jesus Christ.” (I Cor. 15:57) Therefore he wrote, “There is laid up for me a crown of righteousness.” (II Tim. 4:8) Only by the strength of his Lord had he received the news of his coming execution with courageous valor befitting a “good

soldier of Jesus Christ.” (II Tim. 2:3) With determination he had continued doing “this one thing,” and now he had “apprehended.”—Phil. 3:12,13

Even so, the great apostle knew that he needed the Heavenly Father to help him through these final hours, just as he had leaned upon him throughout his entire pilgrim journey. He had learned to know his Lord intimately. “I know whom I have believed,” he wrote, “and am persuaded that he is able to keep that which I have committed unto him against that day.” “That day” would soon come when, by a Roman guard, his earthly life would be ended and he would fall asleep in death until the return of the Lord and the exaltation to glory of all those who “love his appearing.”—II Tim. 1:12; 4:8

We can have no doubt that throughout Paul’s last hours he continued to be strengthened by that faithful saying which assured him, even as it also assures us, that “if we suffer, we shall also reign with him: if we deny him, he also will deny us.” (chap. 2:12) Paul did not deny the Lord even when doing so would have secured for him release from prison and from death. We know, too, that the Lord did not deny him, but stood close to strengthen and help him. Now that the Lord has returned in his Second Presence, we believe he has rewarded Paul with the “crown”—that “prize” for which he so untiringly ran, and for which he gave up everything else in life. (James 1:12; Phil. 3:14) Let us emulate the mind and character of Paul, as he had the “mind of Christ,” and be instructed and strengthened by the “faithful sayings” of the Word of God, written for our admonition. ■

John's Vision of the Kingdom

*“The Spirit and
the bride say,
Come. And let him
that heareth say,
Come. And let him
that is athirst
come. And
whosoever will, let
him take the water
of life freely.”*
—*Revelation 22:17*

CHRIST'S KINGDOM, AND

the blessings it will give to the people, is one of the prominent themes of the Bible. Jesus' death as the world's Redeemer provides the blessings of life for all the willing and obedient of mankind. The Messianic kingdom will be the agency through which those blessings will be dispensed. These two great truths, and related teachings, are the essential message of the Word of God. Its historical records, prophecies, promises, symbols, types, and parables are all parts of this one great theme of redemption and deliverance for both the footstep followers of Christ and the world.

The theme of Messianic kingdom blessings reaches a glorious climax in the last three chapters of Revelation. In these chapters, many of the promises relative to the kingdom, and the symbolisms which portray it, as touched upon in other parts of the

Bible, are elaborated and given their true setting in the great plan of God. Not only are the kingdom, and its blessings, portrayed in these chapters, but the work of redemption which provided the blessings is also emphasized. This basic feature of the plan is kept before our minds by references to the “Lamb”—“the Lamb of God, which taketh away the sin of the world.”—John 1:29

THE COUNTERFEIT

The establishment of the Messianic kingdom, and its functioning for the blessing of the people, as portrayed in the closing chapters of Revelation, provide a refreshing change from much that is contained in the earlier chapters of this book, where we are shown symbolic beasts which persecute God’s people. There we see an unholy city, likened to a harlot who commits fornication with the kings of the earth. (Rev. 17:4-6,18) It is evident that neither the “beasts” nor the harlot-city, called Babylon, are in any way related to the true Messianic kingdom, except as counterfeits.

The Lamb symbolism is first mentioned in the 5th chapter of the book, where Jesus is referred to as “a Lamb as it had been slain.” (vs. 6) In this chapter we are given a brief, yet comprehensive glimpse of the completed plan of God as centered in the Lamb. John wrote, “I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every

creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”—vss. 11-13

ON MOUNT SION

The Lamb is mentioned again in chapter 14, verse 1, which states: “I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” In verse 4, these are identified as those who “follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.”

Still another reference to the Lamb is found in chapter 17, verse 14. Referring to ten symbolic and unholy kings, John wrote, “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Here we have a change in the message of the book. Previously, the various “beasts” and the harlot-city government seem very much in control. Evil triumphs, and God’s people are persecuted. Now these make war with the Lamb but are not victorious. The Lamb overcomes them, and this victory of the Lamb is shared with those who are with him, the “called, and chosen, and faithful.”

Chapter 18 portrays in symbolic detail the final and complete destruction of the unholy city, Babylon, and the Lord’s people are bidden to rejoice at the eradication of this evil system. (vs. 20) The revelator further explains, “The light of a candle

shall shine no more at all in thee [Babylon]; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”—Rev. 18:23,24

The opening verse of chapter 19 reads, “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God.” Looking to the future, John speaks here of the time when no longer would God allow evil men and institutions to triumph and to persecute his people. The time would come for him to assert his authority and power throughout the earth. This he would do through his appointed King—the “Lamb”—and the called and chosen and faithful who would be with him.

THE MARRIAGE

John then sees in prophetic vision a most dramatic act in the plan of God. It is described as follows: “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” (Rev. 19:7) These faithful followers of the Master had all been betrothed to him through their vows of consecration to do his will. However, their covenant was one of sacrifice. They were willing to suffer and to die with him, and were inspired with the hope of sharing the glory of his kingdom when it would be established.

In laying down their lives in the service of the Lord, these also endeavored to be like their Master—kind, patient, generous, loving, sympathetic. They

did their best to adorn themselves with a meek and quiet spirit. They sought to be emptied of self, that the Holy Spirit might fill and control their lives, producing its fruit and its graces. They endeavored to give heed to all the instructions of their future Bridegroom, particularly to his command that they lay down their lives for one another.

These “called” and “chosen” and finally “faithful” followers of the Master knew that they could not be united with their Lord in “marriage” until they had made themselves ready. They knew also that it was as a company that they were promised, if faithful, to become the “bride” of Christ. It is the bride that makes herself ready, and this is accomplished through the faithfulness of all the individual members of the bride class—the faithful followers of the Lamb. They knew that one of the chief ways to please their future Bridegroom was to be faithful to one another. Now, in the progress of the prophetic narrative as it unfolds in Revelation, we find that the bride has made herself ready, and that the marriage of the Lamb is come, with great rejoicing.

SATAN TO BE BOUND

In the opening of chapter 20, the revelator begins to reveal some of the major developments related to the establishment of the Messianic kingdom, and the blessings which will reach the people through its agencies. Verses 1-3 tell of the binding of Satan, “that old serpent, which is the Devil,” and that he is bound for a thousand years. What a blessing this will be to mankind!

Satan is here referred to as the one who has deceived all nations. His deceptions began in the

Garden of Eden, and have continued throughout the ages, and he is still deceiving the people. Indeed, Satan is yet today one of the greatest enemies of the Lord's consecrated people, going about as a roaring lion, seeking to devour them. While we know the truth of God's Word, and are not ignorant of Satan's "devices" (II Cor. 2:11), it is only with the Lord's help and by faithful alertness, together with humility of mind and heart, that we are able to detect the Devil's sophistries for what they are—namely, misrepresentations of the plans and purposes of God. If this is true with respect to those who know God's truth, how helpless is the world of mankind to detect the cunning lies of the great Adversary!

How, then, we should rejoice that Satan is to be bound during the Messianic kingdom. The "angel" that binds him is undoubtedly the returned Lord, and to emphasize the thoroughness with which he is bound, a "great chain," a "bottomless pit," and a "seal" are mentioned. Only by divine power could the great Adversary thus be rendered powerless to carry on his work of deception and oppression of the people. What a glorious prospect it is to realize that this will be accomplished and that his imprisonment will continue for a thousand years, as the text declares. Then, as the record indicates, Satan is to be loosed for a "little season" to test those who have been enlightened and restored to perfection. Then he will be destroyed.

SAINTS SHARE THE KINGDOM

In chapter 20, verse 4, we read, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; . . . and they lived and

reigned with Christ a thousand years.” Verse 6 confirms this, saying, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” This is the blessed hope of those who through faithfulness have laid down their lives as witnesses for Jesus and the Word of God. These constitute the “wife” class mentioned earlier, the members of which, after their resurrection, are joined with Jesus, their Heavenly Bridegroom.

The *King James* translation states in verse 5 that “the rest of the dead lived not again until the thousand years were finished.” These words are not found in the earliest New Testament manuscripts, and were probably added by a copyist many centuries later. We can see the possible reason for this. These words were added during the time in which the counterfeit church-state system claimed that the thousand-year kingdom had started, and in which they were then ruling as Christ’s representatives. It was clear that the dead were not then being restored to life, so the translator who made the addition thought it was needed in order to have the sacred record harmonize with what he believed to be the truth—that Christ’s kingdom was then in operation.

Another branch of the counterfeit church-state system had such difficulty with the idea of a thousand-year Messianic kingdom that they purposely omitted the entire Book of Revelation from their Bible. This group, as well as most denominational groups of “Christendom,” believed essentially that the kingdom of Christ was established at Pentecost, and that this kingdom would continue

until the “end of the world.” There was no room in this view for a thousand-year kingdom in which all mankind would be blessed.

However, we are glad for the truth concerning Christ’s thousand-year kingdom, in which his true followers—the “bride of Christ” class—will reign with him. We are happy to know that what began at Pentecost was the making ready of this “little flock” to live and reign with Christ, and that the kingdom itself will put down all authority contrary to God, and that finally the great enemy Death will be destroyed. How blessed we are in mind and heart as we look forward to the glorious work of that kingdom.—I Cor. 15:22-26

THE THRONE

Verse 11 of chapter 20 reads, “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” A throne is a symbol of kingdom authority. This “white throne”—white being symbolic of purity and righteousness—is the Messianic kingdom authority which will oversee in the affairs of men. The “bride” of Christ will share this authority with the Bridegroom. Together, they will constitute “the Christ,” and be symbolically seated on the “white throne” of righteous power.

The “earth and the heaven” that flee away from the face of the one who sits upon the “great white throne” are the civil and spiritual ruling powers of Satan’s world. These cannot continue once the authority and power of the new Messianic kingdom take control of earth’s affairs. Satan, the prince of this world, will then be bound, and the remaining

vestiges of his dominion will quickly give place to “the King of kings, and Lord of lords.”

John continues, “I saw the dead, small and great, stand before God; and the books were opened.” (vs. 12) Thousands of years ago, through the disobedience of our first parents, the human race lost its standing before God. However, Jesus provided an opportunity of release from the penalty of death, and the privilege of returning to God’s favor. In this portrayal of kingdom blessings, we see the world of mankind awakened from death and standing before God. This symbolizes the fact that then, through Christ, God will once again begin to deal with and bless his human creatures.

“And the books were opened.” This is a beautiful symbolism of the fact that then “the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isa. 11:9) Satan, the prince of darkness, will be bound and powerless, and the truth concerning God and his purposes will quickly rid the minds of the people of the many misrepresentations of God which, throughout the ages, the Adversary has imposed upon them. These opened “books” of divine knowledge will make God’s will plain to all, and they will be judged upon the basis of their obedience to this revelation of truth—or, as the text further states, “out of those things which were written in the books, according to their works.”

Verse 12 speaks of another book—“the book of life.” During the Messianic kingdom, as the people respond in obedience to the revealed will of God, their names, symbolically speaking, will be entered in “the book of life.” In other words, they will be in the way of life, and if through faithfulness they

maintain their standing before the Lord, they will eventually enter into everlasting human life.

In verse 15, we are told that “whosoever was not found written in the book of life was cast into the lake of fire.” The phrase “lake of fire” is not to be taken literally—John tells us, in fact, that it is merely a symbol of the “second death.” (vs. 14) The Apostle Peter, referring to Christ as the great “prophet,” or enlightener of that time, says, “It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” (Acts 3:23) Peter also refers to the day of judgment as “a day of . . . perdition [destruction] of ungodly men.” (II Pet. 3:7) Today, the godly as well as the ungodly are dying, and they will continue to do so until that day when “the dead, small and great, stand before God” and “the books” are opened.

Verse 13 of chapter 20 again emphasizes the resurrection of the dead. Here the dead are said to return from “death and hell” and “the sea.” How thankful we are to know that hell is not a place of torment, but a condition of temporary “sleep” from which there will be an awakening. Jesus said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death.” (Rev. 1:18) Jesus will use these “keys” to unlock the great prison house of death and set its captives free.

TWO PHASES OF THE KINGDOM

Chapter 21 presents us with another symbolic description of the Messianic kingdom and the blessings which will reach the people through its rulership. Verse 1 reads, “I saw a new heaven and a new earth: for the first heaven and the first earth

were passed away; and there was no more sea.” Indeed, as previously noted, the first—or former—heaven and earth had “fled away” from before the face of him that sat upon the throne. (chap. 20:11) Now John sees the long-promised “new heavens and new earth” established.

This is a reference to the spiritual and earthly phases of the kingdom—the new heavens and new earth—foretold in Isaiah 65:17-25. Peter wrote that because of God’s promises the church looks for this “new heavens and . . . new earth, wherein dwelleth righteousness.” (II Pet. 3:13) In Isaiah’s prophecy, this new heavens and new earth is associated with Jerusalem. John sees the same picture, and uses the term “new Jerusalem.” In verse 2, he writes, “I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

In verses 9 and 10 of this chapter, John explains his vision further, “There came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.” The “descending” to earth of the kingdom symbolized by this holy city had to wait until the marriage of the Lamb had come and his bride had made herself ready. Prior to this there could be no “bride,” no “holy Jerusalem.”

GOD’S TABERNACLE

John speaks of “the tabernacle of God” being with men. (Rev. 21:3) The Tabernacle in the wilderness

was a symbol of God's presence with his typical people, Israel. During the Messianic kingdom, God's presence and favor will be manifested toward all mankind through Christ and his glorified followers—the "new Jerusalem." The word "tabernacle" implies that this will be a temporary arrangement. Indeed it will be, for at the conclusion of the Messianic kingdom all authority will be turned over to the Heavenly Father, and he will be "all in all." Restored mankind will stand perfect before him, as earthly children.—I Cor. 15:28

Wonderful blessings will reach the people through the kingdom arrangement. As Paul explains, it will ultimately result in the destruction of even death itself. (vs. 26) On this point, the revelator wrote, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:4,5

COME TO THE WATER OF LIFE

The last chapter of Revelation opens with still another symbolic description of the kingdom blessings, and tells how they will reach the people. John wrote, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And

there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”—Rev. 22:1-3

It will be divine authority that will be exercised throughout the Messianic Age, and it will be manifested through the risen Christ Jesus, to whom was given all power in heaven and in earth. It is significant that “the Lamb” is mentioned once again, for it reminds us that no blessings of life could reach the people were it not for the fact that Jesus laid down his life as man’s Redeemer and thus became “the Lamb of God.”

It is from “the throne of God and of the Lamb” that the water of life will flow out to the people. In verse 17, we read further concerning this, citing again our opening text: “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” The bride will say, “Come,” and partake of the water of life when she, as a class, is complete, and the marriage of the Lamb has taken place.

The bride is still making herself ready. This should be an inspiration to faithfulness in the minds and hearts of all the “espoused virgins,” as they continue to lay down their lives, proving their loyalty to their future Bridegroom—“the Lamb of God.” What a privilege it will be to participate with the Lamb in dispensing the blessings of life to “all the families of the earth.” Let us continue to rejoice in this glorious prospect.

These are simple truths of God’s plan. They have been presented effectively by the Lord’s people throughout the last 140 years of the harvest, with

which the present age is ending. These simple and beautiful truths satisfy our longings as nothing else could do. Let us give thanks to God that he has opened the eyes of our understanding relative to these “mysteries” of the kingdom. They are mysteries only to those whose eyes of understanding have not been opened to behold their beauty and simplicity. To us, although simple, they are “the power of God unto salvation.” John saw the kingdom in vision. Today, the “sure word of prophecy” enables us to see the dawning light, and we can rejoice to see that now, as never before, “the kingdom of heaven is at hand.”—Rom. 1:16; II Pet. 1:19; Matt. 10:7 ■

WEEKLY PRAYER MEETING TEXTS

JULY 3—“I have set the LORD always before me: because he is at my right hand, I shall not be moved.”—Psalm 16:8 (Z. '99-6 Hymn 109)

JULY 10—“All bare him witness, and wondered at the gracious words which proceeded out of his mouth.”—Luke 4:22 (Z. '99-53 Hymn 264)

JULY 17—“Thou wilt keep him in perfect peace, whose mind is stayed on thee.”—Isaiah 26:3 (Z. '99-95 Hymn 263)

JULY 24—“The effectual, fervent prayer of a righteous man availeth much.”—James 5:16 (Z. '00-268 Hymn 274)

JULY 31—“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire.”—I Corinthians 3:13 (Z. '99-171 Hymn 183)



In Memoriam

Brother Joseph Panucci

January 5, 1922 – May 5, 2014

ANOTHER OF THE Lord's dear saints, our dear Brother Joseph Panucci, has passed "beyond the veil," completing his earthly pilgrimage at the age of 92. He was a much-beloved servant of the Lord in our Bible Student fellowship. His labors in the Lord's service were not only in the United States, but he was especially active also in South America and Italy.

Brother Joe was born in Mongiana, Italy, in the province of Calabria. Although he lived in Italy only the first 16 years of his life, it was a place which always remained close to his heart. He was a heavy construction worker and foreman for most of his life, and worked on many bridges throughout the northeastern United States, including the Verrazano Narrows Bridge in New York. Later he ran

his own business, which specialized in industrial sewing machine repairs.

Soon after coming to the United States as a teenager, Joe came in contact with Sister Josephine Capano, a devoted Bible Student who lived in the same neighborhood. She educated him about her faith over a number of years, and Brother Joe accepted the Truth, giving his life to the Lord in consecration in the early 1940s.

While under the tutelage of Sister Capano, Joe came to know her daughter, Lucy. This eventually culminated in their marriage in 1947. He and Sister Lucy were married for over 61 years, until her death in 2009. Brother Joe is survived by his daughter, Sister Lisa Panucci Bushy; son-in-law David Bushy; one grandson, Mark Bushy and his wife, Jessica; a sister, Mary Iovine; and numerous cousins, nephews and nieces throughout the United States and Italy.

Brother Joe was actively involved in the work of the Dawn Bible Students Association for nearly all his consecrated life. Early on, he would work his construction job in the daytime, then do translating of booklets until the late hours of the night. He became a Trustee of the Dawn in 1990, and also faithfully worked on the Italian and Spanish *Dawn* magazines for many years. As a representative of the Dawn, he made many pilgrim trips to both South America and Italy, speaking and spreading the message of the Gospel everywhere he traveled. Sharing the precious truth and witnessing its message to others was his great passion in life.

Brother Joe was a wonderful example of zealous service for the Lord, the truth, and the brethren.

He was a devoted Bible student, and had excellent abilities in speaking the Word of God and telling forth the Gospel message. His labors, service, and example will be remembered by all of us.

One of Brother Joe's favorite hymns was "Wonderful Words of Life:"

Sing them over again to me,
Wonderful words of life!
Let me more of their beauty see,
Wonderful words of life!
Words of life and beauty,
Teach me faith and duty;
Beautiful words! Wonderful words!
Wonderful words of life!

Although we will miss his presence and example, we rejoice with Brother Joe, claiming the promise held forth in one of his favorite scriptures: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."—Ps. 23:6 ■

*The world is growing darker
As one by one the lights are going out.
They're gathering on the other side,
And soon will be a blaze of glory
Seen by all worldwide!
—Selected*

*"All creation, gazing eagerly as if with
outstretched neck, is waiting and longing to see
the manifestation of the sons of God."
—Romans 8:19, Weymouth*

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

B. Keith

Bosler, WY	July 12	West Newton, PA	27
Kansas City, MO	14	Valparaiso, IN	28
Indianapolis, IN	16	Sioux City, IA	30

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

C. Chandler

Vernon, BC July 4-6

O. B. Elbert

Vernon, BC July 4-6

L. Griehs

New Brunswick, NJ July 5,6

B. Keith

Vernon, BC July 4-6

P. Mora

Vernon, BC July 4-6

T. Ruggirello

New Brunswick, NJ July 5,6

B. Siwak

Vernon, BC July 4-6

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CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.

VERNON CONVENTION, July 4-6—Schubert Centre, 3505 30th Avenue, Vernon, BC, Canada. Contact T. Fernets. Phone: (250) 558-3055 or E-mail: afernets@shaw.ca

BIBLE STUDENTS GENERAL CONVENTION, July 19-24—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. Contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or E-mail: ekuenzli@cfl.rr.com

BIBLE STUDENTS INTERNATIONAL CONVENTION, August 6-10—Orle Gnazdo Conference and Recreation Center, Szczyrk, Poland. Contact L. Griehs. Phone: (215) 953-9935 or E-mail: griehs@comcast.net

JACKSON CONVENTION, August 30,31—Holiday Inn Jackson NW, 2696 Bob McClain Drive, Jackson, MI 49202. Contact V. Lumley. Phone: (517) 782-7252 or E-mail: raylumley2531@comcast.net

NEW YORK CONVENTION, August 30,31—Double-Tree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Contact A. Williams. Phone: (718) 261-3053 or E-mail: austin@osnetinc.com

SEATTLE CONVENTION, August 30-September 1—Seabeck Conference Center, 13395 Lagoon Drive NW, Seabeck, WA 98380. Contact L. Flinn. Phone: (253) 838-3822 or E-mail: laurie@flinn.us

HUNTSVILLE CONVENTION, September 5-7—Radisson Inn Huntsville Airport, 8721 Madison Blvd., Madison, AL 35758. For reservations: (800) 395-7046. Mention Huntsville Bible Students. Contact J. Cothren. Phone: (256) 852-8505 or E-mail: jimmycothren@att.net

COLORADO CONVENTION, September 19-21—

The Courtyard by Marriott, 14700 W 6th Ave, Golden, CO 80401. Contact L. Turner. Phone: (303) 809-1957 or E-mail: twink94@comcast.net.

MILWAUKEE CONVENTION, September 27,28—

Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI 53207. Contact S. Kuenzli. Phone: (414) 257-2672

PITTSBURGH AREA CONVENTION, October 4,5—

Sewickley Grange Hall, Route 136, West Newton, PA 15089. Contact G. Balko. Phone: (724) 771-0139

SAN LUIS OBISPO CONVENTION, October 18,19—

Masonic Hall, 859 Marsh Street, San Luis Obispo, CA 93401. Contact M. Allard. Phone: (805) 773-2963 or E-mail: medlallard@juno.com

ORLANDO CONVENTION, October 25,26—

South Seminole Lodge, 122 Triplet Lake Drive, Casselberry FL 32707. Contact J. Kuenzli. Phone: (407) 831-2098 or E-mail: jkuenzli@cfl.rr.com

PHOENIX CONVENTION, November 16—

Boys and Girls Club of Scottsdale, 8250 E. Rose Lawn, Scottsdale, AZ. Contact C. Humphreys. Phone: (480) 226-9076 or E-mail: christyscastles@gmail.com



*Take my life and may it be,
Lord, acceptable to thee;
Take my hands, and let them move
At the impulse of thy love.*

*Take my love, my God: I pour
At thy feet its treasure store;
Take myself—I wish to be
Ever, only, all for thee.*

—Hymns of Dawn